

cultivation of their chosen ways of life. They were not strenuous about theological dogmas. Their leading notions were really about the mores and bore on social policy. In the Netherlands, in 1657, they appeared as a militant sect of revolutionary communists and levelers.¹ In New England they courted persecution. They wanted to cultivate states of mind and traits of social character which they had selected as good, and their ritual was devised to that end (humility, simplicity, peacefulness, friendliness, truth). They are now being overpowered and absorbed by the mores of the society which surrounds them. The same is true of Shakers, Moravians, and other sects of dissenters from the mores of the time and place.

102. Social policy. In Germany an attempt has been made to develop social policy into an art (*Socialpolitik*). Systematic attempts are made to study demographical facts in order to deduce from them conclusions as to the things which need to be done to make society better. The scheme is captivating. It is one of the greatest needs of modern states, which have gone so far in the way of experimental devices for social amelioration and rectification, at the expense of tax payers, that those devices should be tested and that the notions on which they are based should be verified. So far as demographical information furnishes these tests it is of the highest value. When, however, the statesmen and social philosophers stand ready to undertake any manipulation of institutions and - mores, and proceed on the assumption that they can- obtain data upon which to proceed with confidence in that undertaking, as an architect or engineer would obtain data and apply his devices to a task in his art, a

fallacy is included which is radical and
 mischievous beyond
 measure. We have, as yet, no calculus for the
 variable elements
 which enter into social problems and no analysis
 which can un-
 ravel their complications. The discussions always
 reveal the
 dominion of the prepossessions in the minds of the
 disputants
 which are in the mores. We know that an observer
 of nature
 always has to know his own personal equation.
 The mores are
 a societal equation. When the mores are the
 thing studied in

¹ Van Duyl, *Beschamngsgeschiedenis van het JtfederL*
Volk^237.